Price 5 Cents. Established 1878

THE NEW UNITY

Dunning, J. M. 15 98
411 Bowen Ave

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME 41. CHICAGO, AUGUST 4, 1898. NUMBER 23.

CONTENTS.

EDITORIAL: PAGE
Notes 443
Our National Opportunity 444
Notes by E. P. Powell 446

THE LIBERAL CONGRESS:
The International Folk Lore Congress of the World's Fair—Frederick Starr 447
The Liberal Congress—W. C. Gannett 448
Our Country, Right or Wrong—William H. Fish, Jr. 449

THE STUDY TABLE:
Among the Magazines—E. P. P. 449
Some Recent Books—E. P. P. 450
The Ideal Life—W. I. Laurence 451

THE HOME:
Helps to High Living 452
How a Bird Goes to Bed 452
Make Me to Hear Joy and Gladness 452
The Friends on the Fire Escape 453
Strange Life Savers 453
The Old Fort 453
A Baby in Cuba 453

THE LIBERAL FIELD:
Chicago 454
The Jewish Chautauqua 454
Wales 454
Humboldt, Ia. 454
Jewish 454
Arkansas 454

Unwrap thy life of many wants and fine:
He who with Christ will dine
Shall see no table curiously spread,
But fish and barley bread.
Where readest thou that Jesus bade us pray,
Give us our sumptuous fare from day to day?

Why wilt thou take a castle on thy back,
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.

FREDERICK LANGBRIDGE.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.
Chicago.

1891 1898

Tower Hill
Summer Homes and Summer School

August 13-28, 1898.

TOWER HILL is a resort without "resorters." It is a place where there is nothing to be seen but scenery —restful and varied. Nobody to entertain you unless you can entertain yourself. Nothing to hear sweeter than the song of the whip-poor-will. Nothing to eat but plain food. Country milk and vegetables from the company's garden. Nothing to drink but the purest water, drawn from the Potsdam sandstone, distributed through an efficient system of waterworks, chilled when desired by pure ice from the company's ice-house. Nothing to wear but plain dresses, to be changed only when dirty, unless you want to be out of the fashion.

Tower Hill's Great Charm

Lies in its inconveniences. It is three miles from a stick of gum or a cigar—the nearest railroad station. It is two hundred miles from Chicago; affords an absolute change of soil and scenery. Open from the first of July to the thirteenth of September. It is situated on the Wisconsin river in the bluff country, on the historic site of the now lost village of Helena, where the Wisconsin shot tower was established in 1832.

Spring Green, the nearest railway station, express office and post-office, is situated on the Prairie du Chien Division of the Chicago, Milwaukee & St. Paul R. R., thirty-five miles west of Madison.

The property is owned and controlled by the Tower Hill Pleasure Company. The improvements consist of barns, ice-house, dining-room, pavilion for public meetings (furnished with piano and organ), long houses, private cottages, etc.

The Tower Hill Summer School

Ninth Season

JENKIN LLOYD JONES, CONDUCTOR

This is held at this place August 13-28, 1898. The programme for 1898 offers a course of five lectures on Sociological Fiction by Jenkin Lloyd Jones, viz.: Aurora Leigh, Elizabeth Barrett Browning; Felix Holt, George Eliot; Marcella and Sir George Tressady, Mrs. Humphry Ward; "Looking Backward," by Edward Bellamy, and "Altruria," by W. D. Howells.

Studies in English Poetry every forenoon under the leadership of Mr. Jones, Life Problems in Great Poems. Course of Lectures on Forestry in the afternoons. Elective studies in Geology, Ornithology, etc. There will be a Farmer's Day, August 13; Young People's Sunday, August 21; and Annual Grove Meeting, August 28.

The management undertakes to create an atmosphere that is free, non-sectarian, earnest but restful, seeking that intellectual life that recreates and fits for work.

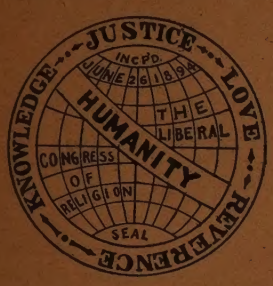
> "I am not only surprised but gratified to find the depth and largeness of the work of this school. There is so much going on that you cannot know of everything, and you only know of things by seeing them. Hundreds of others have heard of this school up here, but one has to come to see it to know what it means. It is now well started, well laid out, well planned, and years of growth are before it."
>
> REV. HIRAM W. THOMAS, D.D., in his closing address before the School of '97.

Terms.

Registration fee, giving holder the privileges of all the exercises of the Summer School for two weeks, $2.00; single admission for day or evening lectures, 25 cents; family tickets admitting all the members of one family to any or all exercises, $4.00. Board at Tower Hill, single meals, 25 cents; per week, $3.50. Room in Long Houses for two, with necessary furnishing, per week, $3.00; the same for season, from July 1 to September 14, $20.00. Accommodations in tent, the same by the week or for the season as above. The Tower Hill buckboard meets all trains at Spring Green, when notified; single ride, 25 cents; trunks, 25 cents extra. Parties of five or more can hire buckboard for driving at the rate of ten cents each per hour. All applications for tents should be made early to T. R. Lloyd Jones, Hillside, Wis.; for board and long houses to Mrs. M. H. Lackersteen, Spring Green, Wis.

THE NEW UNITY

VOLUME XLI. THURSDAY, AUGUST 4, 1898. NUMBER 23



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Every man is worth just as much as the things are worth about which he busies himself.—MARCUS AURELIUS.

Aside from the regular work in literature already announced for the Tower Hill Summer School, which begins August 13th, the following items will be of interest to those who intend to be present: The FARMERS' DAY, which will open the School on August 13th, will consist of two sessions, with a picnic dinner between. Professor Henry, of the Agricultural Department of the State University, will preside. The question of good roads will be introduced by a representative of the American Wheelmen's League. Hon. B. S. Hoxie, President of the State Forestry Commission, will speak on "Roadside Trees;" Hon. R. L. Joiner on "Roads from a Surveyor's Standpoint;" Hon. J. L. Rewey on "Assessments and Taxation." Addresses are also expected from Hon. John Morgan and others. Hoyt King, Esq., of Chicago, is to lecture one night on "James Whitcomb Riley," with illustrative readings. Miss Anna Shryver, of the Normal School of Ypsilanti, Mich., will talk on "How to Look and What to See." Miss Amalie Hofer of the Kindergarten Institute of Chicago, will talk on "How to Awaken the Mind and Direct Its Forces." Miss Mary McDowell will address the young people on the 21st, and Professor Barnes, recently of the Wisconsin State University, now of the University of Chicago, will speak on "Scientific Training and Religious Life" on the same day. Mr. Jones' morning exercises on "Life Problems in Great Poems" will be based chiefly on poems found in the writings of Browning, Emerson, Walt Whitman, George Eliot, and Rudyard Kipling. Those intending to be present will please remember to send word on ahead in order that they may be met at the train and due accommodations be provided. For further particulars, see advertisement on second page.

William C. Gannett is a man who practices what he preaches. His society, the Unitarian Church of Rochester, N. Y., has carried out the suggestions made in his communication to the *Christian Register*, reprinted in our columns last week, by sending to Treasurer Fox the ten dollars that not only entitles the society to representation at Omaha but expresses their sympathy with it and their readiness to help. We believe that this is the first society to make contribution to the treasury of the Congress for the current fiscal year, which began June 1st, although before the Rochester contribution was reported Rev. R. Heber Newton, of All Souls Church, New York, had written the secretary: "I will pledge All Souls Church for $100 for the Congress. Let me know when the money is needed. I only wish I could lend a helping hand more effectually. I hope the Omaha Congress will be a very gratifying one in every way. Sometime I hope to meet you all on the platform of the Congress, and surely will if you come east near enough for me to take the journey." A day or two later this word was received from Rev. J. H. Palmer, of the Universalist Church of Cedar Rapids, Ia.: "Cedar Rapids will be entitled to delegate representation at Omaha. The money is now raised, and will be forwarded as soon as our treasurer returns to business." If all the ministers who believe in the Congress ideal would show their faith by following the lead of Doctor Newton, Mr. Gannett and Mr. Palmer, the Omaha Congress would be able to realize the ideal more effectively. We plead not for the Congress to the exclusion of other interests. We only beg to remind those who do believe in the great coming together, at least once in a while, that this, like other spiritual achievements must have a material basis. It is a case where mind needs body as body needs mind. Let those who want to encourage the Congress send word.

The University of Illinois, through its Agricultural Experiment Station, issues from time to time circular letters for the benefit of the public. Letter No. 11, under date of July 19th, gives some timely advice concerning the production and preservation of pure milk in hot weather. The last of the eleven dairy rules says: "Always treat the cows kindly and never excite them by loud talking, hard driving or abuse of any kind." There is an article,

known in preachers' phraseology as "The milk of human kindness." Perhaps a little modification of rule No. 11 will make it applicable to the production and preservation of the article last named.

The *Outlook*, speaking of the new charter of the city of San Francisco, says: "No large city in the country has such a thoroughly democratic form of government as San Francisco will have when the legislature gives its municipal approval to this form of constitution. Among the advanced features in this charter is the introduction both of the referendum and the initiative. No franchise of the natural monopolies like street railways, lighting, water, etc., can be granted without the ratification of the voters. The tracks and real estate provided by corporations under such franchises become property of the city at the end of twenty-five years. This is more than a straw indicating the direction of the current.

Elbert Hubbard has made "Little Journeys" his own trademark. We know of no man who can travel so little and go so far and state the result of the journey so tersely. "Little Journeys" for 1898 are among American statesmen. No. 7, just at hand, is concerned with Thomas Jefferson. His chief glories are summed up in four counts—viz., writing the Declaration of Independence, introducing the decimal monetary system, inducing Virginia to deed the Northwest territory to the Union, and the great Louisiana purchase from the French. But it well says: "Over and beyond this is the spirit of patriotism that makes each true American feel he is part and parcel of the very fabric of the state and in his deepest heart believe that 'a government of the people, by the people and for the people' shall not perish from the earth."

The campaign against the Spaniards certainly represents one holy war, the war against the regimental canteen, which is a modern name for the old iniquity of a military dramshop. On the face of it, it is an iniquity, a deplorable reversion to outgrown debaucheries. The bottle has been banished long since from the American harvest-field and shop. It is no longer considered an ally to civic industry. It must go from the camp. During the War of the Rebellion, the sutlers dealt in intoxicants at their peril; the traffic was illicit. We hope that the army of the United States has not been allowed to retrograde to the canteen, a legalized dramshop. The canteen must go. Let it go quickly. We say shame upon the regimental or brigade officers that permit such demoralizing influences to exist under their sanction. The only thing to do with the canteen is to exterminate it, and it is sad that this should be an open question in any mind.

We are glad to call attention in another column to the communication of W. C. Gannett taken from the *Christian Register*, concerning the Liberal Congress. Mr. Gannett has not only happily phrased the fact and the ideal of the Liberal Congress as we understand it and have tried to carry it out, but he has struck a prophetic note, as is his wont, concerning the next thing to be done by liberals and for liberalism. We use these words here in no heterodox sense, for liberality is not a thing of heterodoxy, as the counterpart, narrowness, is not a thing of orthodoxy. The liberals on both sides of this fancied line must find each other out and touch elbows at least occasionally if not habitually. What he recommends for the states farther east has already been tried with more or less success in Illinois in Iowa and in Michigan. Other states east and west are sure to follow. Joy and inspiration are in store for those who venture in this direction.

The only possible qualification of our welcome of ex-President E. B. Andrews, of Brown University, to the superintendency of the Chicago public schools, a position to which he has recently been elected, can be the regret that he supplants a faithful and long-serving worker, and the misgiving, which seems to have some color of truth, that there entered into the election a percentage of party politics. Superintendent Lane retires with a record untainted by selfishness. He retires with the universal respect and gratitude of the city of Chicago. Several generations of school children have risen up to call him blessed. Whatever of politics there may have entered into the election, there can be no doubt but that President Andrews comes to serve the whole people, and that the entire city of Chicago bids him welcome. He comes to a position that in opportunity, influence and demand of talent is greater than the presidency of any university in the country. If hard and high tasks are honorable, no educator in the United States is more honored than Mr. Andrews. We welcome him to Chicago, and will delight in following his lead.

The *Independent* has followed the *Outlook* and has assumed magazine form. If this means that the *Independent* is to become a weekly magazine instead of a weekly newspaper, we are sorry for the change. We have more magazines now than we can utilize properly, and the good newspaper is still in demand. In many ways, perhaps in most ways, the *Independent* has been for many years one of the ablest newspapers in the world. In the ability of its contributors, the range of its topics, the dignity of its spirit, and, in the main, the breadth of its sympathies, it has clearly been the leading exchange upon our table. If it still can continue to be a newspaper in this more portable form it will hold its place in our

affections, first, notwithstanding, and then perhaps on account of the more convenient form. The change is evidently a change in the direction of manifest destiny. The big sheet is awkward. We predict that others will have to follow in this line. When the weeklies are reduced to magazine size, and our dailies reduced to the present size of our weeklies, we may hope for a growth in precision and a decline of "yellow journalism." We welcome the *Independent* in its new form and wish for it a great and growing career.

In *Scribner's Magazine* will be found a discussion of "Why Poor People Dislike to Attend City Churches." The author found, especially in Chicago, every effort made to welcome the laboring classes to the churches. In fact there is nothing that seems to please the regular attendents of these churches more than to kindly welcome a stranger; especially one who shows signs of being a laborer, and to the best pews. But the difficulty, as the author thinks, lies right here, that every feature of a mission church is objectionable to ordinary laborers. The richly dressed occupants in their high-priced pews, in spite of a cordial reception, inflict a deep wound on self-respect. On the other hand, the mere suggestion of a mission church is insulting to the poor. "Look here, John," said a laborer, "it is all right your asking me to go to church. I used to go regular, when I lived at home, although I ain't no church member. But I ain't going to any one-horse mission chapel. You say they treat you well when you go to church on Michigan Avenue. But all the same they take you in for charity; for you couldn't pay for a seat in one of them churches. No, sir, the rich folks build their churches for themselves, and they keep them up for themselves." Here it is in a nutshell. Mission churches are offensive, and costly churches are too costly. Will the American people ever be willing to build simple home churches, suitable for everybody, and where all will feel at home together, or will they continue to carry their class instincts into church building?

Our National Opportunity.

Did we think it profitable we could readily fill to overflowing the pages of this little paper with inflammatory matter concerning the questions of annexation, imperial government, territorial extension and kindred subjects. We have a goodly amount of copy already at hand, but with all our respect for the writers, and due regard for the ability displayed, we must decline to enter into a controversial handling of these questions for the following reasons: First, the limited space at our control renders the free discussion of such questions impossible, for our space limit would inevitably sooner or later do violence to both subjects and to the writers. Second, the great fields of the magazine and newspaper press are open to the discussion of these questions and our readers will suffer from no lack of material to help them in the study of the questions involved. Third, the impromptu and hurried discussion of these problems such as belong to "questions of the day" will inevitably generate a heated condition of mind towards problems which must needs be settled by the light of cool judgments and deliberate reason. They are not questions of the day but of the age. Lastly, any treatment of these questions in the light of a day is in danger of working mischief because of the necessity of treating as simple that which is complex. There are so many elements involved that only time, or that attitude of mind that will take full counsel of the time spirit, can alone adequately separate them and judge wisely of their relative merits.

We have at hand spirited comments pro and con concerning the utterances of our associate, E. P. Powell, and the criticism of our contributor, Dr. Janes, in the issue of July 14th, but the contributions in question contribute no new elements to the discussion, and they say only what is being said at great length and with great ferver in the current publications of our land. Our own position must be easily inferred from previous utterances. We deplore war and regret that the expenditure of a million a day or more for war purposes might not have been anticipated and used in the service of diplomacy and Spain's rights to the island of Cuba (for as human codes are made she has such rights) could not have been satisfied by a financial *quid pro quo* and the debt thus incurred might have been left as a debt of honor, which the Cubans in their independence might return at their leisure. But this was expecting too much of human nature.

The impetuosity, the ignorance of human nature making common cause with the ideality, the love of justice, the enthusiasm for humanity and sympathy for the under dog in the fight precipitated a war which it is now our business to hasten to a successful issue. To our mind that issue will be most successful which will have in it the least of conquest and the most of discipline to all parties concerned. That issue will be most successful that will return our army to civil life most promptly and leave the United States the smallest amount of military entailment and the fewest military ambitions. That will be an unfortunate outcome of the war that will leave in the minds of our present citizens a greater respect for the moral value of powder, the ethical and spiritual importance of swords and bayonets than existed before this war. The war will reveal to the thoughtful at home and abroad the greatness of the United States, probably a greatness not

before realized, but it will fail to reveal the highest greatness within our reach if it fails to reveal us as "loving our enemies, blessing them that curse us, doing good to them that hate us and praying for them that despitefully use us." It is given the United States as it never has been given a nation before to prove that these high demands of ethics can be, aye, must be made also the cold practical wisdom of the statesman. If the United States is to come gloriously out of this war it must give to the powers of Europe a new object lesson in military strategy. We should leave the world wondering at us, we that can devastate Spain, capture all her islands, sink the remainder of her ships; we that can by force of arms hoist the stars and stripes not only over Manila but over all the Philippines; not only over Cuba but over all the other Spanish possessions in the semi-tropical American seas. We can capture the Canary Islands and the Ladrones but we will not, and that which we have been called upon to temporarily occupy we will vacate not because we must, but because we choose to allow the natives themselves to direct their own government or select their protectors without the coercion of an army of ours. The most significant incidents in the war thus far have not been the achievements of Dewey or of Hobson, but they have been Dewey's humane and serene "one hour for breakfast" when the blood was up; it has been Cervera's chivalric message that "the brave Hobson and his men are safe"; it has been the "Don't cheer, boys; the poor devils are dying over there," of the American officer on board the conquering ship. It has been the magnanimous return of the prisoners of Santiago to their own homes under the United States flag and at the cost of the United States. Indeed, the military records of the commanders at Santiago on either side, noble as the records have been, have been dimmed by the more brilliant records of mutual courtesy, the diplomatic grace that showed on both sides a desire to save life, to play fair, to recognize the worth of the opponent. Let this high educative work go on. Let the medical man supplant the ordinance man as soon as possible. The time is near at hand when Cubans will need pills more than bullets, bathhouses more than forts. Again we call for a campaign of crackers and milk. May the United States push on the work of sanitation and of education.

No, not an Anglo-American no more than a Spanish-American alliance; we need an alliance in the interest of international comity and universal peace. No conquest over enemies from without, no extension of our geographical boundaries will prepare the United States for leadership in this world, but every triumph over internal weakness, every success in the direction of cleaner government, a fairer distribution of wealth will make for the greatness of the United States. To overcome the corruption at home, the tyranny of the unscrupulous boss and of unrighteous wealth will make the United States a power that will be felt not only in Europe but in the heart of China, at the center of Africa and in the remotest valleys of India. In statesmanship as elsewhere there is nothing great but nobleness, and there is no lasting nobleness except in love, and love's intangible attendants—thought, wisdom, disinterested service.

Truthfulness to Children.

Let your children know the truth, and they will trust to it and you. Appeal always to the divinity in little men, and not to the little beast. If something necessarily disagreeable must be done (there are few such things), explain the reasons, if there be any; let the little one know just how much pain it may have to undergo, and accustom it to "do what is wise." If it sometimes refuses to do it, the mischief is less than to run the risk of "breaking its will;" I had as soon break a child's back as its will. Where deadly peril threatens, do for your child what you ought to do for your neighbor; you have no right to do more or less. If you see a man ignorantly run in front of the cars, you pull him back; if he but goes out in the rain, you only warn him. So you may do with your child.

You may advise with your superior intelligence; you must not substitute your mind for his. You may guide by your greater knowledge; but you cannot alter his nature with a club. Above all things, do not condemn him: "Judge not, that ye be not judged"—for your judgment will probably be wrong.—*The Outlook.*

A clergyman's bright little boy has a remarkable faculty of quoting Scripture. One morning he spilled his cup of milk on the table-cloth; and, anticipating a reproof, he dropped his head instantly, and murmured, "My tup runneth over."—*Morning Star.*

"What do they do when they install a minister?" asked a small boy. "Do they put him in a stall, and feed him?" "Not a bit!" said his father. "They harness him to a church, and expect him to draw it alone."

Harmony is the chief element of power.

A Blade of Grass.

The blade of grass impearled with dew
Gleams in the sunshine bright and fair,
Glad in its place, as if it knew
That God and man desired it there!

WILLIAM BRUNTON.

Of madness, there are two kinds; one produced by human infirmity, the other a divine release of the soul from the yoke of custom and convention.—Plato.

Notes by E. P. Powell.

The effects of the war with Spain will be very far-reaching and very unexpected. England is discussing vigorously the defects of her educational system, and begins to attribute the better qualities of American character to our superiority in the way of schools. In reality the English system of schools is the most antiquated failure in the British Empire—a cross of church and state, with nothing effective from either. It would be a curious incident if our war for Cuba should accomplish a reformation in English schools. It has also at a bound shown that the little continent of Europe is no longer the arbiter of the world. The center of power has been shifted to the western continent. A war for altruistic purposes, fought by America, will leave it no longer possible for Europe to neglect such outrages as those perpetrated by Turkey on the Armenians. The war has also given a final blow to centralized nationalism, and created an intensified internationalism.

Rev. R. A. Armstrong, of Liverpool, has selected six English poets as special representatives of the skepticism and the religious faith of the nineteenth century. He takes Shelley, Clough, and Arnold as representing the spirit of criticism; while Wordsworth, Tennyson, and Browning express the affirmation of God, here and hereafter. He considers that there is no question but that the latter three are greater poets than the former three. After all, it is impossible to let our religious faith rest upon such men as Tennyson and Browning. Tennyson's often-quoted passages in "In Memoriam" are rather expressions of an ever-existing problem in his mind, than of settled faith in any creed or belief. Perhaps we can say of Browning something stronger. But is not the settled conviction of thinking people that faith in a supreme being is less important than faith in supreme principles? Browning puts it in this way:

> "In youth I looked to those very skies,
> And, probing their immensities,
> I found God there, His visible power;
> Yet felt in my heart, amid all its sense
> Of the power, and equal evidence
> That His love there, too, was the nobler dower.
> For the living worm within its clod
> Were diviner than a loveless God
> Amid his worlds, I will dare to say." . . . .

A few years ago we used to hear about the gofia, or parched food, which the people of the Canary Islands carried when they wished to travel. All they had to do was to stop long enough to grind up or pound up a little of the gofia, eating it with or without the addition of sugar. Since that time Americans have experimented with parched foods, until we have a half-dozen which may be used admirably in our outings. Let me suggest to those who wish an easy time of it, camping out, to take along a package of grape nuts and a package of sugar, and the whole question of cooking is solved. The food is delicious as well as convenient. It is already cooked, and in the best possible form for easy digestion. Now, if you have the good sense to camp where wild berries can be found, you will have everything that health and appetite can require. In fact, are we not coming near the day when our great mills will not only grind our grain for us, but will also cook it, and save a large part of our household labor?

Much as we may abhor war, we are probably fairly well cured of that sentimentalism which undertakes to bring all of the affairs of this world in square with preconceived laws of right and righteousness. Out of this struggle for Cuba is being born more moral character, more manliness, more devotion to truth, more education of a right sort, more real ennoblement of national character, than could possibly have been accomplished under a reign of commerce and of trade, even if every cannon had been spiked and every rifle locked up in arsenals.

When the war broke out the *Independent* asked "Why the United States Was Unpopular Abroad." We had but one friend in Europe, and that was Great Britain. As the war progresses it is very evident that some other powers are quite willing to be friendly, if not positively anxious, to keep on good terms with us. We do not care to have the position among nations of a dreaded bully, but it is well enough to have it understood that the republic which stands for the government of the people, as opposed to all tyrannies, has strength both to defend itself and to assert popular rights elsewhere. What is called the Washington policy was well enough for our first century; but now let it be understood that despotism must face another sort of a century ahead. Its doom in the form of Bourbonism, Hapsburghism, and even Hohenzollernism, is sealed. The twentieth century will undoubtedly show as great changes in social and political affairs as the eighteenth and the nineteenth combined.

We have said nothing about the collapse of young Leiter, simply because it is very probable that, if he had not collapsed, we should not have said a word in condemnation of his speculations. Nevertheless, it goes hard not to go with the current, and give a righteous punch to the young fellow who has illustrated the folly of trying to be a young Napoleon. What a lot of Napoleons the world has had! Some of them have never been heard from. They only wanted to do what Leiter did, but they could n't—and now he collapses. All Napoleonism is a failure.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

James Freeman Clarke.

Turn memory and see his face once more,
  So like a saint's—while wending through the street,
  And see with what a smile dear friends he 'd greet;
Or hear again the simple wondrous lore—
That came from those sweet lips and comfort bore
  To hearts aweary with life's cold or heat;
  Ah! thus to listen was indeed a treat,
And would to strength at once the soul restore!
How rich the lines he traced for our delight—
  In sermon serious or in history strong;
With golden pen and easy would he write,
  And bring from discourse something sweet as song;
While evermore the man so brave and true,
Had angel grace that stole upon our view!

WILLIAM BRUNSTON.

The International Folk-Lore Congress of the World's Fair.

Perhaps the most striking feature of the World's Columbian Exposition, marking it off from all its predecessors and notably copied by its successors was its series of International Congresses. Among these the Congress of Folk-Lore was notable for interest and popularity. This Congress was organized under the direction of the Department of Literature: the local committee of arrangements was appointed from the Chicago Folk-Lore Society, with Lieut. Fletcher S. Bassett as chairman. The Advisory Committee included more than two hundred of the most prominent folk-lorists of the world. Months were spent in preparation. The Congress was held in the eight days from July 10th to July 17th inclusive. A number of eminent foreigners were in attendance and many prominent American workers. Twelve formal sessions were held, at which many papers of curious interest and value were read. The attendance at these meetings was large.

Besides these formal sessions the Congress enjoyed several most delightful and profitable informal meetings. On the evening of July 10th its members attended a reception at the Art institute; on the afternoon of July 12th they were guests of Col. W. F. Cody ("Buffalo Bill") at his famous Wild West show; July 15th they were invited guests at two exhibits of special interest to the folk-lorists —the German Village ethnographic collection and the Cliff Dwellers' exhibit.

The greatest popular success in the Congress program was the Folk-Song Concert given by native singers in costume and at times accompanied by native instruments. Songs of sixteen different countries were rendered. This concert was under the direction of Mr. Frederic W. Root. So great was the demand for admission that the concert had to be given in full at two halls at the same time: both of these were crowded to their utmost capacity. The instruments used in the accompaniments were most of them loaned from the exhibits in the Exposition and were excellent examples of their class.

While illustrations naturally accompanied many of the papers read at the Congress, those connected with two papers were of special interest. Captain Scott's remarks upon *Indian Sign Language* were rendered doubly interesting by the presence of four Sioux Indians from Buffalo Bill's show, who gave a vivid demonstration of the use of signs: Dr. Washington Matthews' paper upon the *Songs of the Navajos* was illustrated by a series of reproductions from phonograph records, secured by an instrument loaned him through the interest of the Chicago Folk-Lore Society.

The phenomenal popularity and success of this Congress were due to the careful work done in its preparation. For months Lieut. and Mrs. Bassett untiringly labored to perfect the details of the plan. The arrangement of a general plan, the securing of attendance and of papers, the fixing of time and place for meeting, the devising and bringing about of the delightful informal sessions—these and a thousand other matters were all conscientiously cared for by these two workers. *How* well they did their work is shown by the success of the Congress.

The reason for just now recalling the Folk-Lore Congress is, that at last—after five long years of delay—its *Proceedings* have been published. The book is a handsome large octavo; it contains more than fifty of the papers read at the meetings, some of them very important and by well-known students; some papers presented in foreign languages are not given in full, but English abstracts of them are presented; nearly a score of full-page portraits of essayists who were present at the meeting, and whose papers are printed in the book, embellish the volume. The *Proceedings* appear under the joint editorship of Helen W. Bassett and Frederick Starr, but it is simple justice to state that the appearance of the work and its excellencies are entirely due to the unflagging labors of Mrs. Bassett.

Shortly after the Congress, to whose arrangement he had given so much time and labor, Lieutenant Bassett died. A few words in regard to his life and literary work should be given. Mr. Bassett was a native of Kentucky. He began a college course at Monmouth, Ill., but left before graduating to enlist for service in the Civil War. When the war ended he went to the naval academy at Annapolis, and graduated in 1869. He served faithfully in the United States navy until 1882, when, with rank of a lieutenant, he was placed upon the retired list. Mr. Bassett did considerable literary work, but his chief work in folk-lore was two books—*Legends and Superstitions of the Sea* and the *Folk-Lore Manual.* The former, published in 1885, was an excellent piece of

work, and attracted favorable notice. The latter appeared in 1892 in connection with the work of the Chicago Folk-Lore Society, and compactly outlines the subjects properly coming within the scope of such a society. To these two books actually written by Lieutenant Bassett, this new volume of *Proceedings* should really be added in summing up his work in folk-lore. The three together form a monument to an energetic worker, who well deserves remembrance. FREDERICK STARR.

The Liberal Congress.

From the Christian Register of July 21, 1898.

You kindly gave space in the *Register* of July 7th for the suggestion which the Unitarian directors of the Liberal Congress of Religion made to the Unitarian churches; but do many of your readers know what the Liberal Congress is? May I tell them? The Congress is the child of Parliament of Religions, held in Chicago during the Columbian Exposition. It seeks to perpetuate the Parliament's spirit among the varying churches of Christendom and religions of the world. The Parliament was a single great and wonderful conference, setting forth the ideal of fellowship in religion. The Congress aims to keep that ideal to the fore by uniting each year in friendly and public conference whatever forces are liberal enough to emphasize freedom and fellowship and character and service as essentials in religion. Good will leads to practical coöperation, coöperation, in turn, to deeper good will; and much good is waiting undone in every community for the churches to become a unifying instead of a differentiating power. Rev. Dr. Thomas (Independent) of Chicago, is the President of the Congress. Jenkin Lloyd Jones is its Secretary, and the incarnation of the movement. T. W. Higginson, Minot Savage, Heber Newton (Episcopalian), Rabbi Hirsch, are Vice-Presidents; and among its directors are Independents, liberal Evangelicals, Unitarians, Universalists, Jews. The movement is still young and small. An annual meeting is held—that, at present, is all—a session of four or five days, to which speakers of several differing faiths bring able contributions. Twice the meeting has been held in Chicago, once in Indianapolis. Last year it was held in connection with the Nashville Exposition. This year, in October (18th to 23d), it is to be held in connection with the Trans-Mississippi International Exposition at Omaha. It will be the Parliament of Religions of that Exposition. Mr. Mann, our Unitarian minister in Omaha, will doubtless be prominently active in it.

Unitarians certainly ought to feel sympathy for such a movement, and show the sympathy in practical ways. It embodies the very essence of our own principles. And what the Unitarian directors of the Congress — not speaking simply to individuals — suggested from churches was, Do you not wish, as churches, to contribute the $10 which will entitle you to send delegates to the Omaha Congress, in case any of your members happen in October to be visiting the Exposition? Possibly, some one or more will be drawn that way at that time. Even if none go, the money will attest good will to the cause which the Congress represents, and will help that cause a little. For a church as a whole, to do thus helps it more than for individuals to do it. It would be a simple thing for ministers to make to their congregations some such statement as I am now making, and then and there to put it to vote. "All those willing and interested to have this church represented, if possible, at the Liberal Congress of Religion, to be held at Omaha this fall, please signify their wish by the upraised hand." In many places the $10 would almost find itself.

Better yet would it be, more good yet would it do for liberal hearts in different parts of the country to organize similar congresses. There have been now and then a few such gatherings on a town or a county scale — perhaps one, in Maine, on the scale of a state. But why not state liberal congresses all through the North—a Massachusetts, a New Hampshire, a New York Liberal Congress? Or, perhaps, a New England Liberal Congress! Each one with its regular biennial session of three or four days, and its carefully constructed and many-sided program. If instituted by representative men—men of force and influence, men of real religiousness, practical wisdom, and eager social interest—such congresses might speedily become most significant meetings, and fountains of good in the land. The time is ripe for such movements. Why not celebrate the year 1900, the opening of the new century, in this noble way? If the hope be indulged, it is none too early to plan for it in the conferences this summer and fall. W. C. GANNETT.

"Our Country Right or Wrong."

There is, of course, a sense in which we can all accept this often quoted motto. If it means that we are to continue to love our country even when she seems to us to have gone far astray, and to try to serve her as a man would serve an erring member of his family—by doing his utmost to bring her back into the right path—then it expresses a sentiment which is worthy of all praise. But this, as we know, is not the way in which it is commonly understood. Those who are fondest of using it mean that we are bound to uphold our country in any course to which the men who happen to be in power, whatever their character may be, may choose to commit her. So interpreted, no motto can well be more false or more immoral.

We see this very plainly if we take an example from a parallel relation. What does filial duty require of a boy whose father demands his assistance in committing a midnight burglary? Does it not require his absolute refusal to obey the unrighteous command? If the boy is thoroughly honest, and if he sincerely loves his father, will not his very affection prompt him to use every means in his power to prevent the carrying out of the wicked scheme? In like manner, will not a high-minded lover of his country condemn, oppose and resist to the utmost a criminal course upon which he believes her to have entered? Will he not patriotically rejoice in any temporary suffering or loss which comes in time to save her from the far worse disasters to which persistent disregard of the moral law inevitably leads? Who were the truest patriots among us fifty years ago—the instigators and promoters of that government marauding expedition in the interest of the extension of slavery which is known in our

history as the Mexican war, or the ardent lover of liberty, the typical representative of the best American character and culture who, for condemning and satirizing that war in his immortal "Biglow Papers," was denounced at the time as a traitor? He who suffers and dies, if need be, in opposing the madness of the people, may exhibit a higher loyalty to his native land than he who lays down his life on the battlefield in its defense.

Whatever loyalty we may owe to other objects of our devotion and love, nothing can ever absolve us from the obligation of obedience to the higher law of justice and right. We may condemn and oppose, our country, we may bear witness against our dearest friend, we may renounce our church and trample upon all the claims of our trade or profession, but if, in doing so, we follow the supreme law of conscience, we exhibit the highest loyalty, we do what the highest loyalty absolutely demands; for the highest loyalty is loyalty to God. Loyalty to God is loyalty to a Ruler of whose country every human being is a citizen; and when the claims and apparent interests of our own special nation are incompatible with the welfare of the race as a whole, the time has come to say, "My country is the world, my countrymen are all mankind."

WILLIAM H. FISH, JR.

Colorado Springs.

There is no real courage unless there is real perception of danger. To feel keenly the perils of life is not to be cowardly; it is to have adequate knowledge and sensitiveness of mind. The man who does his daily work without thought of the great natural forces which hold him in their grasp, of the grave possibilities of calamity which are never absent from society, of the countless dangers that beset the individual life, may be faithful and honest, but cannot be heroic; for the hero is the man who looks all these perils in the face, and goes quietly on his way to his journey's end. No man can live in this world with an open mind and an active imagination without constant perception of many kinds of danger; and the more such a man knows and the greater his ability to realize the existence of things that are invisible becomes, the keener will be his perception of the possibilities of risk and loss.—*The Outlook.*

Work cannot be evaded without serious spiritual loss; for work is the most general and the most searching method of education to which men are subject. A process which is educational in a way at once so deep and rich must, in the nature of things, form part of the spiritual order of life; for education is always spiritual in its results.—*The Outlook.*

Sharing.

Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother.
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal meal for two:
For the heart grows rich in giving; all its wealth is living grain:
Seeds that mildew in the garden, scattered fill with gold the plain.

Exchange.

The Study Table.

Love.

Oh, Love is not a summer mood,
  Nor a flying phantom of the brain,
Nor youthful fever of the blood,
Nor dream, nor fate, nor circumstance.
Love is not born of blinded chance,
Nor bred in simple ignorance.

But Love hath winter in her blood,
  And love is fruit of holy pain,
And perfect flower of maidenhood.
True love is steadfast as the skies,
And, once alight, she never flies;
And love is strong and still and wise.

Richard Watson Gilder.

Among the Magazines.

Those who are reading Godkin's "Unforeseen Tendencies of Democracy," and have read his extremely shallow chapter on "Equality," should turn to the *Century Magazine* for July and read the article by James Bryce on the same topic. Every American who has read the "American Commonwealth" will understand that its author will not handle this topic with crude logic or with mere instinct of old heredity. I should like to quote the whole article for NEW UNITY. He says: "The question that now lies before the world is, How shall political equality be used to better the condition of the masses, without attempting to override the laws of human nature? The habit of order, the habit of patience, the faith in science, the disposition to listen to reason, are all points in which history records progress. Struggles for civil, or for political, or for social equality have all, at one time or another, been the source of far more trouble than they caused in our own time; and it is possible that the question of economic equality also may, when its various aspects have been more calmly and carefully discussed, prove less menacing to the peace of society than many deem it to-day." The difference between Mr. Bryce and Mr. Godkin is that the latter sees the encroachments of the common people upon capital and the rights of capital, while the former sees the encroachments of capital and capitalists upon the common people. Mr. Godkin speaks *pro auctoritate;* Mr. Bryce speaks with the humility of a scholar.

From the *Journal of Practical Metaphysics* I get this little passage: "I truly and permanently teach only what I have assimilated; that is, only what I am; the rest is mere talk. Any one can collect a set of ideas and make them a stock in trade through the remainder of life. But the genuine teacher is ever progressive; he does not borrow; he tells what life has meant for him individually." This is one of those vital points, both in home and school education, that cannot be overlooked by one who wishes to teach wisely. It is equally true of the editor, and the preacher, and the author. Everywhere one should only undertake to speak himself. It is what life has done for us, and made of us, that we are called upon to express.

The *Cosmopolitan* for May gives us a valuable article for reference on "The Wilderness That We Bought from France"—out of which we have carved twelve States. It illustrates the great fact that America has always been expansive. It is not a change of policy that we have of late inaugurated. We had simply reached the oceans on both sides; and are now reaching out to gather in the islands of the sea. E. P. P.

Some Recent Books.

On the table lies one of the most unique of modern novels. I hardly know how to characterize this bold and independent break with the conventional story and romance. It is entitled "The Forest Lovers," by Maurice Hewlett, and is published by the Macmillan Company. The book is fresh, picturesque, and smells of the forest from beginning to end. It is the story of a knight errant, who wanders through the forest, falling into adventures as fast as the hero of Spenser's "Fairie Queene." It is a fine combination of the heroic and the romantic, with a touch of the fairyland through the whole. Mr. Hewlett has a marvelous gift at story-telling. He begins by saying that he will take us into times and spaces alike, rude and uncivil. "Blood will be spilt, virgins suffer distresses; the horn will sound through woodland glades; dogs, wolves, deer and men, beauty and the beast, will tumble into each other, seeking life or death, with their proper tools. There should be mad work, not devoid of entertainment." It is delightful for once to get out of the atmosphere of the modern English novel, which has become so desperately devoted to preaching—yet the book uses plain words, and possibly a word of caution is needed.

With this lies "The Pride of Jennico," by Agnes and Egerton Castle, also published by the Macmillan Company. Here is another fresh, original and delightful story. I can recommend it without exception. It is represented to be the memoir of Captain Basil Jennico (begun, apparently in great trouble and stress of mind, at the Castle of Tollendhal, in Moravia, on the third day of the great storm, late in the year 1771). It is enough to say that the story is healthy, helpful, and, while not devoted to preaching, will do the reader good. It is, however, a chronicle of strange adventures that will give excitement to any one liable to need it, and, I think, will not meddle with the passions and secrets of the ordinary heart.

It is now an open secret that John Fiske has for many years purposed to give us a complete picture of American History, beginning with "The Discovery of America" and "The Beginnings of New England." We had hardly expected that he would pass over so soon to give us the story of Virginia. But it is well that he has, and at this present time. The present book is the result of several courses of lectures delivered at St. Louis before the Washington University, or rather the lectures were based upon the book. I was recently in the study of President Tyler, of William and Mary College, and he spoke of this work of Mr. Fiske in the highest terms. The South is anxious to have its story fairly told. So far, northern historians have seen the work of the Virginian colonists through New England spectacles. The old federal jealousy has made it impossible to tell the tale of the early workers in Virginia and the Carolinas without a bias. This work of Mr. Fiske reminds us that a truly national spirit is at last growing up, and its effects are to be felt in our literature. The book, however, should be read with Dr. Brown's "The First Republic in America" close at hand. As a piece of literary work, I do not think that Mr. Fiske has done anything better. Those who are familiar with Plymouth Rock and the beginnings of Massachusetts cannot be true Americans until they are equally familiar with the beginnings of Virginia. Mr. Fiske tells us that he hopes after a brief interval to give us a history of the Dutch and Quaker colonies. As a lover of history, I will add that I hope every one of my readers will throw aside the trashy made-up volumes, which have been published on the early colonists, and in their place take such works as these of Mr. Fiske.

I hardly know how to designate the next book on our list, "Godkin's Unforeseen Tendencies of Democracy." If I had opened it without looking at the title page, I should verily have believed I was looking into a reprint of some of the pages of Fisher Ames or Cabot. Here are the same opinions expressed concerning democracy, that were common in the writings of the old Federalists of New England one hundred years ago. What is the cause of it? Is it a fact that sentiments come to the surface periodically? Must we bait the Jews about once in fifty years; and must we discuss the weaknesses of democracies about once in a hundred years? Well, the book is stimulating, and in one sense it is truthful. But I am inclined to think that it is only part and parcel of the effort of such men as Sir Henry Maine to revive the claims of other forms of government. Certainly such a chapter as that on The Decline of Legislatures, containing a thousand truths, is on the whole totally false. He sums up his opinion of the representative system as follows: "After a century of existence, under a very extended suffrage, the representative system has failed to satisfy the expectations of its earlier promoters, and is likely to make way in its turn for the more direct action of the people on the most important questions of goverment; and a much diminished demand for all legislation whatever." The latter part of this sentence may be entirely correct, while the former part is surely incorrect. We remember that Oliver Wolcott, of Washington's Cabinet, wrote in 1796, "I believe there never was a public body that deserved less of public confidence—who were more ignorant, vain and incompetent than the mass of the present House of Representatives." Finding fault with democracy is nothing new. The chapter on Equality reminds us strongly of much that was said by Huxley on the same subject in the English magazines; and which has since been said over again, with more tartness, by W. H. H. Lecky. The gist of the argument lies summed up in the following sentence: "The disregard of special fitness, combined with unwillingness to acknowledge that there can be anything special about any man, which is born of equality, constitutes the great defect of modern democracy. That large communities can be successfully administered by inferior men, is a

doctrine which runs directly counter, not only to the experience of the race, but to the order appointed for the advance of civilization; which has been carried on almost exclusively by the labor of the *fittest*, despite the resistance or reluctance of the unfit." We believe it is exactly one hundred years since America went through a tremendous struggle on this very issue. It was contended by "The Best" of New England that they were God-appointed, and specially raised up to manipulate the government, and hold control of the republic. Jefferson organized the common people; and in 1800 was elected President on the pronounced faith that the people could be trusted to govern themselves. While The Best were in power they constantly ran the nation into debt; they enacted the tyrannous Alien and Sedition Laws; and thoroughly demonstrated the fact that good government is not essentially coincident with the rule of the best-educated classes. It seems like a shot of the quiver of Timothy Pickering when we read Mr. Godkin, saying that "democracies have not shown a desire to employ *leading* men in the management of their affairs, as they were expected to show." However, the book will do good, we have no doubt. It will be worth the while for American citizens to once more look over all that can be said by way of rebate against their power to govern themselves. Both of the above books are published by Houghton, Mifflin & Co. of Boston. E.P.P.

THE IDEAL LIFE.—By Henry Drummond. With Memorial Sketches, by Ian Maclaren and W. Robertson Nicoll. New York: Dodd, Mead & Co., 1898; pp. 320.

The two introductory sketches are the most valuable parts of this book. They are by no means biographies, but furnish satisfying glimpses of one of the noblest characters of our day. From Dr. Nicoll we learn that Drummond, who never married, was seldom at his own beautiful home during the seven or eight months in the year that he was free from engagements, but wandered "all over the world"; that he belonged to no church, and "never attended public worship unless he thought the preacher had some message for him"; that he was "invariably in good spirits, and invariably disengaged"; that he never replied to the savage criticisms with which he was visited; that he revised his manuscripts with the greatest care, and that his crowning triumph was over pain and death at the last.

Ian Maclaren tells us that Professor Drummond was so elegant in person and dress as to "reduce us all to the peasantry"; that his eye was irresistible, "almost supernatural"; that he was a skillful mesmerist; that he disliked the company of women; and that, while he won the confidence of all he confided in no one. He also declares that the theological persecution to which Drummond was subjected was enough to "indict the professionial religionists of our day for bigotry and stupidity"; he informs us that Drummond "lost all interest" in his most famous book, "Natural Law in the Spiritual World," and "would have been quite willing to see it withdrawn from the public." He regards his hero as "competent in science," while "in religion he was master."

Following these sketches are fifteen sermons by Professor Drummond. All are full of manly vigor, some are extremely suggestive, and evidences of genius are not wanting. The emphasized outlines of his discourses, with the free use of numerals, italics and capitals, suggest Robertson's influence, as do many passages and points of view. But evidences of Channing's influence, which Dr. Nicoll emphasizes so strongly, are less easily traced. In the sermon on "The Eccentricity of Religion" he represents the religious life as abnormal, *eccentric* in the mechanical sense, whereas the Unitarian prophet stood above almost all else for the naturalness of religion. And it would be unlike one who had learned of Channing to say of anything what he does of the idea that human nature needs only to have fair play to win. "But no. The experiment has been tried. God tried it himself. It was fairly done and failed." Is that what Dr. Nicoll means by saying that Drummond learned of Robertson "that God is human"? But for the assertion that our author revised his manuscripts with extraordinary care we might pass over some sentences in the book that are fairly open to criticism. That "all men know to do more than they do do" is more nearly true than elegant, while we may fairly wonder what is meant by this sentence: "To a worker, Christian business man, with this mind, so far as spiritual uses are concerned, therefore, work is vanity, an unaccountable squandering of precious time." These addresses read like extemporaneous discourses rather than carefully elaborated discussions. May it not be that they were left unrevised, and that they have here been given publicitly without that careful pruning which their author would have given them?

It is not these slips, however, that most impress one in reading these sermons, but the noble, manly tone of the whole, and the frequent recurrence of paragraphs and sentences that stir one to the depths.

The following are some of the striking sentences which may be found on almost every page: "God's love for poor sinners is very wonderful, but God's patience with ill-natured saints is a deeper mystery." "One man sins high up in his nature and another low down, and the vinous spendthrift, on the whole, may be a better man than the acid Christian." "It is better to spend a year in ignorance than a day unpardoned." "Men seldom estimate aright the beauty and tenderness of a sinner's heart."

Few men of our generation have been so influential as Professor Drummond, and his influence has been of the noblest. He lived to see his most famous book antiquated. Who shall predict what of his other writings future generations will prize? But his life was a classic, and its influence will never pass away. W. I. LAWRANCE.

Meadville, Pa.

Knowledge is to follow doing, not precede it. In order to understand we must commence by putting into practice what we already know. Whatever good thoughts or feelings we have, we must try earnestly to embody them in act, if we wish to grow. To do what we know to be right first, however little that may be, to follow out the right we have—this is the only way to get more light.—*J. C. Shairp.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.— Joy is the glory of God. It is a thought we do not link enough to Him.

MON.— We give much blame, and it may be well. Let us give more gratitude, and it will be better for the world.

TUES.— Thoughtlessness of heart slides into insensibility of heart.

WED.— There is only one source of rest in the midst of pain—it is the doing of duty, and but one source of joy in the midst of pain—it is more than the doing of duty, it is the doing of love.

THURS.—The happiness of those who live for mere self-interest here is in accumulation. The blessedness of those who live for God is in distribution.

FRI.— Understand what it means to trust God. Be not overcareful for what is to come.

SAT.— There is no life worth having which does not give as much as it can receive.

Stopford A. Brooke.

The Planting of the Apple-Tree.

Come, let us plant the apple-tree,
Cleave the tough green sward with the spade.
Wide let its hollow bed be made;
Then gently lay the roots, and there
Sift the dark mould with kindly care,
And press it o'er them tenderly,
As round the sleeping infant's feet,
We softly fold the cradle-sheet;
So plant we the apple-tree.

What plant we in this apple-tree?
Buds, which the breath of summer days
Shall lengthen into leafy sprays:
Boughs where the thrush with crimson breast
Shall haunt and sing and hide her nest;
We plant upon the sunny lea
A shadow for the noontide hour,
A shelter from the summer shower,
When we plant the apple-tree.

What plant we in this apple-tree?
Sweets for a hundred flowery springs
To load the May-wind's restless wings,
When from the orchard-row he pours
Its fragrance though our open doors;
A world of blossoms for the bee,
Flowers for the sick girl's silent room,
For the glad infant sprigs of bloom,
We plant with the apple-tree.

What plant we in this apple-tree?
Fruits that shall swell in sunny June,
And redden in the August noon,
And drop when gentle airs come by,
And fan the blue September sky,
While children come with cries of glee,
And seek them where the fragrant grass
Betrays their bed to those who pass,
At the foot of the apple-tree.

William Cullen Bryant.

How a Bird Goes to Bed.

Under the edges of hay and fodder stacks, in dense cedars or other evergreen trees, at tangling intersections of bare vines, and in any place where there is the combination of concealment and the scantiest protection from wind or rain, you may expect to find a little feathered sleeper. Sometimes these places are used only once, and again they may be resorted to for a few successive nights, or for all winter. It may be noticed that if you simply scare the bird away from his couch in passing, he will resume it when you are gone.

Of course, some birds, such as rooks, crows, many seabirds and others, have definite rookeries, used for long periods. Even our blackbirds show their kinship crowwards by their selection in late summer of a constant location for sleeping. But many others lodge—tramplike—wherever night overtakes them. This is necessarily the case while migrating, when birds stop at night.

Birds go to bed in various ways, and even in the same tree select different locations on different nights. Thus, turkeys seem to deliberate a long time about flying up, and blackbirds sit around and seem to quarrel a long time about favorite berths, but a house wren jumps into a tree-crotch like a boy into a cold couch, has his head under his wing, and is asleep in ten seconds.

Quails and grouses sometimes walk to their couch, and sometimes fly to the region of it with a low, soft, noiseless flight, that their enemies may not hear them or be able to trail them.

Besides the placing of the head under the wing practiced by many birds, many small sleepers make special dispositions of their plumage as a sort of night robe. They usually fluff it up till their shape is much changed. This is to prevent their heat's radiation, or more likely is a simple protective measure whereby the appearance of the body is made quite unbirdlike, and often very like a knot on the limb. A few birds feel safer on a bare perch where they can see around well, as turkey vultures and others.—*From "The Story of the Birds." D. Appleton & Co.*

"Make Me to Hear Joy and Gladness."

It was a wise woman who told this story:

"A baby of three years once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones who need to learn to 'rejoice evermore.'

"'How is the baby?'" I asked drearily, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhopeful: my mood came out in my tone.

"'Peak like you do when you laugh,' called the weak little voice upstairs; and, if I ever felt rebuked by an angel, that was the moment. It has come up to me a hundred times since. I hope I am brighter and cheerier for it.

"'Speak like you do when you laugh.' That means sparkle and gladness, and good will. Those fretful lines at the mouth-corners do n't come from laughing. The weary ones around the eyes have another origin. But the plainest outward sign of despondency is that in the tone. The sick feel it: that is why 'visitors are forbidden.' Little children are infallible weather prophets: they will not 'take to' you. And you and I—just common working men and women, neither sick nor young nor old, but busy and often tired—we love—yes, that is the word—we love the bright, loving, laughing, happy voice. 'Speak like you do when you laugh.'"—*From an English Church Leaflet.*

Invited Guests.

A crowd of troubles passed him by,
As he with courage waited:
He said, "Where do you troubles fly
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say good by to hope:
We go—where we're expected."

—*Life.*

The Friends on the Fire-Escape.

It was a lovely sunshiny morning, after several days of rain. Everybody looked happy. All the people you met on the street walked more freely, as if some burden had been removed. Why, of course, it was rubbers! For days everybody had been weighed down. The man with the push-cart, crying "Flowers, cheap flowers!" was a nuisance until you saw how delighted the pale-faced babes in the baby-carriages were when they caught sight of the nodding gay flowers in the bright green cart. The organ-grinder who turned the corner became a rival of the flower man, and it was more than any but the babies could endure quietly, the dreadful noises of the two. Suddenly, high in the air above the two came a third cry, so harsh, so angry, that you stood still to discover what it was. There was nothing unusual to be seen. What did it mean? Again, fierce, shrill, and full of anger, came the cry. Surely—yes—on a fire-escape was a big cage, and in it a parrot. Again the cry. What was the matter? The cage stood on a soap-box, and beside it was a beautiful striped cat. The shutters of the window were closed tight on that fire-escape. Puss would put out her paw and push against the shutter; then she would put her paw between the shutters and pull. It was useless, and with a discouraged air Puss would draw back and sit down, as though the end of hope had come for her. When she did this, Polly would utter her ear-splitting cry. It was impossible to tell whether this cry was meant to scold Puss for her lack of persistence, or a call to those inside to open the shutters that she might go in; it was certain that the call was in the interest of Puss. Far down the street the struggle was watched. The two friends seemed to consult, and then Puss would again put out her paw and try to get in. As soon as she stopped Polly screamed. At last the shutter was opened and a hand pulled Puss in. When this was done, Polly, in an entirely different tone, called out: "Polly wants a cracker! Polly, poor Poll!" The shutter opened, a cracker was put in the cage, and Puss came out on the soap-box, turned around two or three times, and curled herself down close beside the cage.

All was still on the fire-escape, and faintly from far down the street came the sweet tones of an organ, and more faintly, but not all unpleasantly, came the cry, "—'ers!" "—eap 'ers," and the babies who were not fast asleep in their carriages nodded drowsily.—*The Outlook.*

Strange Life-savers.

To think of pigs as life-savers seems impossible. Yet some pigs on a vessel wrecked on the coast of Australia have proved that pigs, in an emergency, can rise to the level of the heroes in the animal world. The vessel went ashore on some rocks which were several miles from the shore. On board were some soldiers of Australia who were returning from England, where they had been taking part in the Queen's Jubilee. Australia, as you know, is one of the English colonies. There were no rockets on the ship, when it went on the rocks, to be used to attract attention from shore. The sea was calm that night. The pigs were thrown overboard, with ropes or signal-lines attached to their hind legs. They swam ashore, and of course attracted the attention of the life-saving station men, who then saw the ship, and at once began saving the passengers by using the traveling basket,—a wire cage in which the passengers were brought ashore as rapidly as the basket could go between the ship and the shore. We do not know how the pigs were rewarded. It must have been hard for the pigs to swim ashore, for they do not like water.—*Exchange.*

The Old Fort.

In a fort out in North Dakota there is a school. The soldiers moved out, and the teachers and pupils moved in. Now there are more pupils in the school than the Government intended should be in it. The pupils are Indians from seven to twenty years of age. This school differs from the schools you know. One half the day the pupils use books, slates, and pencils, pens, ink, and paper. The other half of the day they use tools, work on the school farm, and are drilled. They are being taught several trades. The girls are taught housework of all kinds and the lighter forms of farming and dairy work. The pupils love music, and have a band and a glee club. All out-of-door sports are popular, as you would expect.

The pupils who attend this school come because they want to come; they are not compelled to come. Perhaps this is the reason why the teachers have so little trouble with inattention, and why the records are so good.

A Baby in Cuba.

All the little people know there is a war between Spain and the United States. When the war was declared, there was visiting in this country a Spanish officer. He found he could not get back to Cuba because it was blockaded. He went aboard a small fishing schooner, hoping to reach his home on her, but she was captured by one of our vessels, and this officer was a prisoner of war. He told our commander that he was trying to get back to Cuba to see his little baby, who had just been born. No doubt our commander had babies of his own. He listened to this officer's story. The next day a small boat under a flag of truce landed this young officer on the shore of Cuba.

Two countries at war, and a little baby can silence guns, raise a blockade, and make two officers of the opposing armies friends.—*The Outlook.*

Mrs. Nills: "What do you think? Our Willie has taken the first prize in his class at college." Mrs. Trills: "How delighted you must be! I know just how proud you feel, because I myself have experienced it. My French poodle took the first prize at the bench show."—*Sacred Heart Review.*

A good point for mothers to think of is the one made by a recent speaker at the Rivington Street settlement. "Give the boys," she said, "some domestic training. A boy who can make his own bed will not be likely to despise his sister for making beds, and a girl who can drive a nail straight or attend to a furnace will not be so likely to look on a boy who does such work as a being infinitely superior to herself."—*The Outlook.*

A 16-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK & CO., 185 DEARBORN ST., CHICAGO.

SENIOR EDITOR,

JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZUEBLIN, EMIL G. HIRSCH, R. A. WHITE, FREDERICK STARR, ELLEN T. LEONARD, JOHN W. CHADWICK, E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE,

Remittances should be made payable to Alfred C. Clark & Co., and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark & Co., 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Station M, Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

CHICAGO.—Ryder Memorial Church was filled on Sunday morning, July 17th, with an eager, expectant audience, many of whom had come from Englewood and Blue Island to see and hear their former beloved pastor, Florence Kollock Crooker.

As she stood before them with her crown of white hair in striking contrast to her still brilliant dark eyes, the people of the church were reminded of the winter, many years ago, when every Sabbath evening she drove over from her Englewood home to conduct a simple service in the parlor of Professor Straub's residence for the handful of Universalists gathered there. From that nucleus sprang the present church, which, neither large nor wealthy, has yet been a power for good, a liberalizing and humanitarian force in the community. Mrs. Crooker took as her theme the power of personal influence and quoting the words of Christ, when touched on the hem of His garment by the suffering woman of old, asked of each soul present, "Who has touched you, and what has gone out of you, to child, brother, friend?"

A glowing tribute was paid to Clara Barton, the "queen amongst women," and also to the American captain, who, at the moment of victory, in one of the late struggles in Cuba, checked the cheer which was bursting from the throats of his triumphant soldiers, with the words, "Don't cheer, boys; they are dying over there."

The feeling shown toward Mrs. Crooker by her old parishioners was in itself an illustration of the power of personal influence and sympathy. One thought of the poet's words:

"If thou hast something bring thy goods,
a fit return be thine.
If thou art something bring thy soul and
interchange with mine."

L. J. P.

THE JEWISH CHAUTAUQUA.—"Helpful Thoughts," the boys' and girls' paper for Jewish homes, has issued a mid-summer number to be distributed at its summer school in session at Atlantic City. It contains a short but clear statement of the purposes and methods of the leading Jewish activities in the country.

WALES.—The *Inquirer* (London) of July 9th contains a "Provincial Letter" from Wales by the Rev. R. J. Jones, of Aberdare, which contains an interesting review of the Unitarian cause in Wales, noting some twenty-five different churches. The review suggests to the informed much interesting history projected into an obscure corner of this great, busy world. The article speaks of the old church at Alltplaca, first built in 1740 by the Rev. Jenkin Jones, in the line of whose descent comes the editor of the NEW UNITY. For over one hundred and fifty years a little band of zealous thinkers have worshiped "after the manner which men call heresy" in these parts and at the present day this writer concludes by saying, "Still Unitarianism is an element with which the future will have to count. The rising tide even in creed-bound Wales sweeps in our direction."

HUMBOLDT, IA.—After three years' service Rev. Charles Graves severs his connection with the Unity church of this place. Tender and appreciative words were said at the parting. The church parlors at a cost of twelve hundred dollars have been added to the already efficient church property. Humboldt is one of the phenomenal liberal parishes in the west. Its light does not go out.

JEWISH.—The Ninth annual Conference of American Rabbis, which recently met at Atlantic City, is reported as having been a successful meeting. There was a large representation of rabbis gathered from all portions of the country. It seems to have been more of an executive than a thought session. Matters related to the practical problems of the fraternity were chiefly considered.

ARKANSAS.—Allow me through your generous paper to thank friends for literature received. It has been distributed, and much enjoyed. Being physically prevented from daily toil on the farm, I ride from one settlement to another about three days each week, and talk to the people in their homes. It is very strange that we have so undervalued or ignored this kind of evangelization, at once the most effective in every way. People are in their everyday dress and natural frame of mind. Very few people can be natural when dressed in Sunday clothes and crowded together in an assembly. I find a few churches, mostly missionary Baptist; the buildings are old, rickety, with windows out and doors open all the time. This last feature is very commendable; no church door ought ever to be shut. "Behold, I set before you an open door," said the angel to John, and that angel spoke by the Spirit. But quite significant to the close observer is the fact that near most of these churches is a good schoolhouse, painted, glazed, and comfortably seated. One district presents a problem in ethics. They had bought desks for the school on credit. At the next annual election they were to vote a five-mill tax, half of which was to go to pay the debt, and the other half to pay the teacher's salary. But there were a few negro families whose children had no chance for schooling. They asked for a school, and the citizens voted to appropriate one-half the tax to the support of a negro school and ignored the indebtedness. Which are the most worthy of our help, the needs of children or the claims of rich creditors? They could not, because of the limitations of the law and poverty of the district, meet all the demands.

I am glad to see that Mrs. Frederick Douglass is to discuss the convict labor system in the south. In this state the convicts are hired out, and the results are the most pernicious. Not only so, but men for certain offenses are put on the county poor farms to "work out" fines. Here they are often mistreated. I heard of one case where a man was fined $30 for trying to ride on a freight train without paying his fare. He had $25 and paid it, and was sentenced to the poor farm for six months to "work out" the remainder of the fine. When he left, he was thin, ragged, and covered with vermin. Many reports of such abuses are in the air.

There is plenty of good sentiment here against such inhumanities, but the boodlers who run these institutions have a political "pull," and are shielded; but the time will come when they will be righted. The organization of a new party in the state is a hopeful sign. It is called the Liberty Party, and sets forth a quite useful platform, demanding many needed reforms.

The state has a great future before it, as its natural resources and climate are excellent. For the poor man, it is a paradise. I can use any and all good literature sent.

J. W. CALDWELL.

Craig's Mill, Ark., July 10, 1898.

"The Continental Limited," a new fast train on the Wabash, now leaves Chicago daily at 12·02 noon, and arrives at Buffalo 5 A.M., New York 3:30 P.M., and Boston 5:50 P.M., next day, with through car service. Ticket office 97 Adams St.

Just Out—1898 Edition

of the Lake Shore's Summer Tourist-Book. More interesting and attractive than ever. If you contemplate an eastern trip it will be of especial interest. Sent free on application to C. K. Wilber, A. G. P. A., Chicago, or A. J. Smith, G. P. A., Cleveland.

Lake Bluff Summer Meetings

The North-Western Line will sell excursion tickets from points in Illinois to Lake Bluff and return at low rates until August 31st, tickets limited for return until August 31st, inclusive. Apply to agents Chicago & North-Western R'y.

Special Low Rate Excursions to Buffalo and Saratoga

Via the Lake Shore & Michigan Southern Railway. A splendid opportunity for an inexpensive Eastern trip. Full information on application. City Ticket Office, 160 Clark St., C. K. Wilber, A. G. P. A., Chicago; A. J. Smith, G. P. A., Cleveland.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. — D. B. MARTIN, Gen. Pass. & Tkt. Agt.

Hillside Home School,

HILLSIDE, WIS.

For Girls and Boys.

Fits for any college. Classical, Scientific and English courses. Non-sectarian. Location on a farm; healthful and beautiful; removed from the distractions of the city. Buildings large and commodious; excellent sanitary conditions; water works and steam heat. School rooms and laboratory well equipped. A large corps of efficient teachers. Catalogues sent on application.

The Misses Lloyd-Jones,
Principals.

N. E. A.

Washington and Return

The meeting of the National Educational Association at Washington, July 7-12, offers exceptional inducements to those who wish to visit the National Capital.

THE MONON ROUTE

will sell tickets for ONE FARE for the round trip (through sleepers) with ample time to make side trips to Mount Vernon and other points of interest. Send a two cent stamp for the Monon's beautiful Washington book. Address Frank J. Reed, G. P. A., Chicago. City ticket office, 232 Clark Street.

LATEST WRITINGS BY WILLIAM C. GANNETT.

The House Beautiful.

Cloth, neatly stamped, 50 cents; white and gold edition, full gilt, in box, 75 cents. (Choice paper edition, white or tinted covers, silk-stitched, 15 cents; cheap paper edition, 6 cents.)

Culture Without College.

Choice paper edition, white or tinted covers, silk stitched, 15 cents; cheap paper edition, 6 cents.

Green Pastures and Still Waters.

Three Favorite Poems. Printed from artist type, in colored ink, with cover-design and one illustration. Paper, white or tinted cover, silk-stitched, 15 cents.

Blessed Be Drudgery.

Paper, white or tinted cover, 10 cents.
"The most popular 'address' of the decade. A hundred thousand sold."

The Little Child at The Breakfast Table.

Poems and Selected Passages for Children, Arranged by WILLIAM AND MARY GANNETT. With original cover-design in colors. Paper, 20 cents.

Sent, post-paid, on receipt of price, by

ALFRED C. CLARK & CO.
185-187 Dearborn Street - - Chicago.

Perhaps You Have Heard

of a railway system running between Chicago, Milwaukee, St. Paul, Minneapolis, Ashland and Duluth, known as the Wisconsin Central Lines. Before making a journey to any of these northwestern points, inquire relative to the Fast and Elegantly Equipped Trains which leave Chicago daily via the Wisconsin Central. Your nearest ticket agent can give you complete information.
JAS. C. POND, G. P. A., Milwaukee, Wis.

To the Mountains and Seashore.

The Grand Trunk Railway offers unsurpassed facilities for reaching the Mountain and Seashore Resorts of the East. Full information on application. L. R. Morrow, C. P. & T. A., 103 Clark St. Chicago.

MEADVILLE THEOLOGICAL SCHOOL

MEADVILLE PA.

Founded 1844. Endowment greatly increased. No doctrinal or sectarian tests. Aim--scientific study of Theology, Ethics, Sociology, and preparation for the Christian ministry. Five professors; two instructors; numerous special lecturers of national reputation. Tuition free. Catalogues on application to President CARY.

ILLINOIS CENTRAL

Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN
DAYLIGHT SPECIAL DAY TRAIN
between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

MAKE A TRIP TO THE
Picturesque Muskoka Lakes,
in the Highlands of Canada.
The land of Health and Pleasure. Reached by the Grand Trunk Railway System. Full information on application to L. R. Morrow, Ticket Agent, No. 103 Clark St., Chicago.

16 cents per day

For a

RESIDENCE Party Line Telephone

Nickel parts mounted on ebonized wood, wall space required 10 x 6½ inches.

Fire and Police Protection is afforded by the use of the telephone in the home.

Communication is provided between your house and office, and your Physician, your Grocer, your Druggist and others are brought within easy reach.

CHICAGO TELEPHONE CO. Contract Department. 203 Washington St.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO